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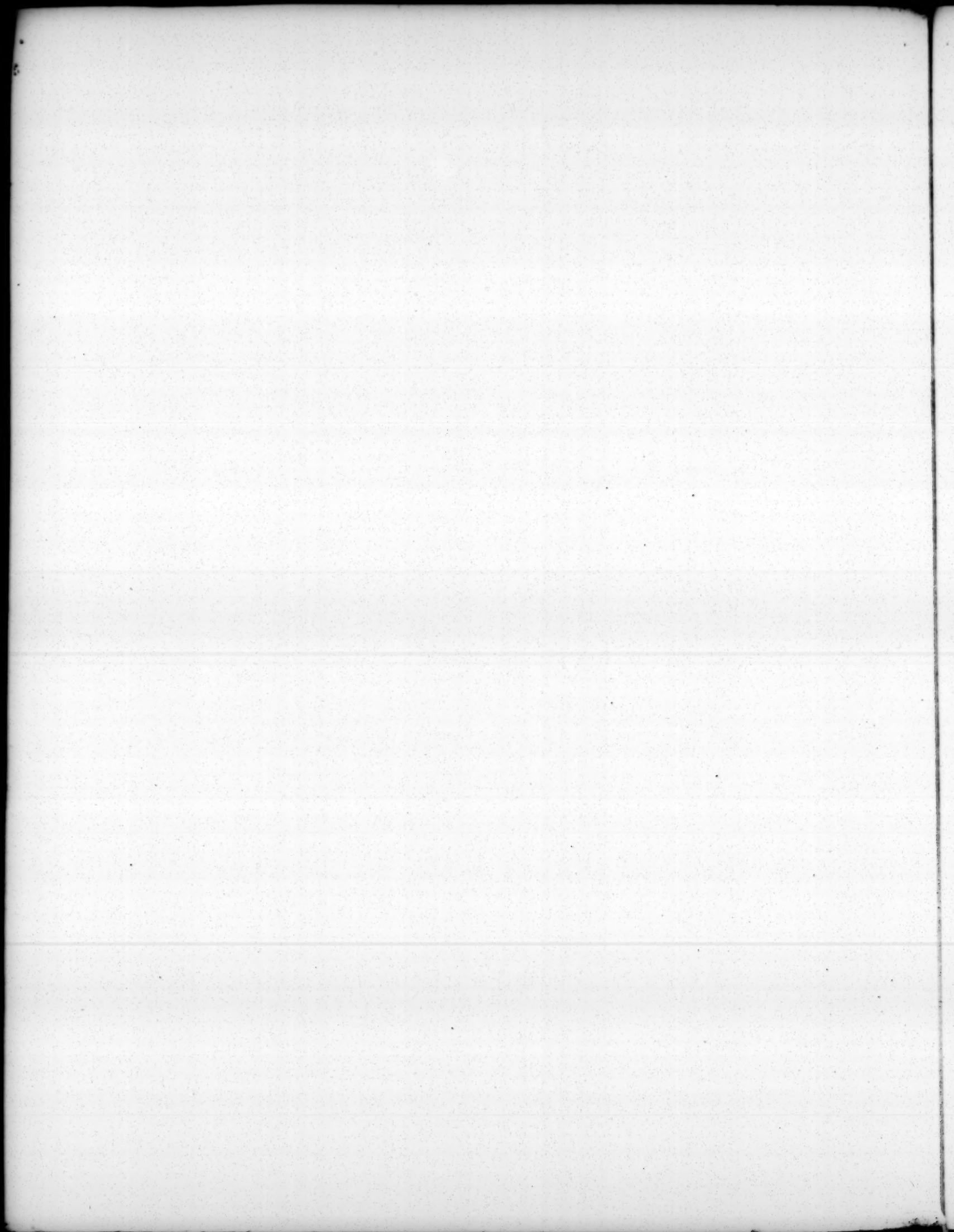
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P R O F A N E S W E A R I N G.  
B Y S. S M A L P A G E, M. A.

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A  
S E R M O N  
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P R O F A N E S W E A R I N G :

PREACHED IN THE AUTHOR'S  
PARISH CHURCH,

ON SUNDAY, JANUARY 7th, 1787.

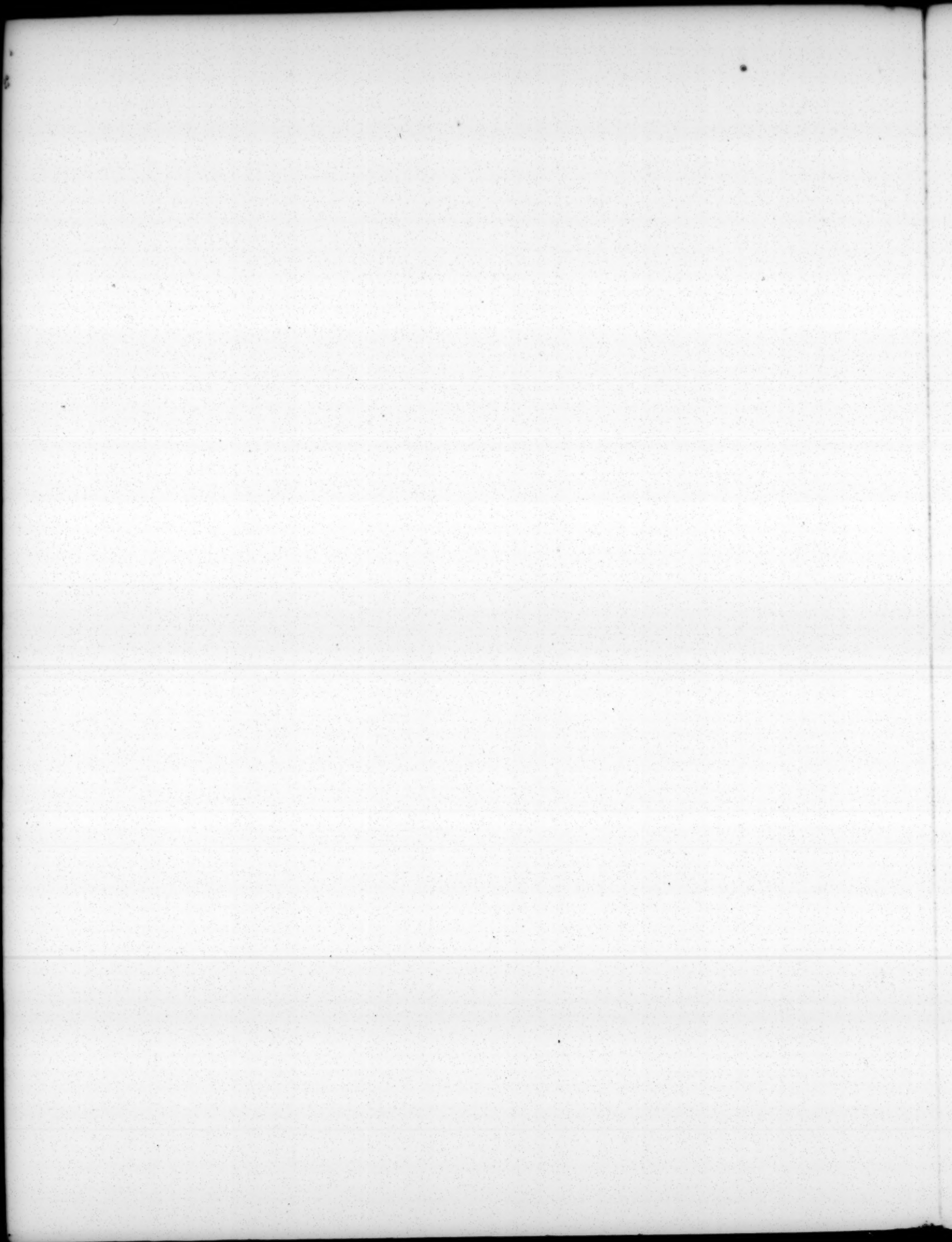
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BY S. S M A L P A G E, M. A.  
VICAR OF WHITKIRK, YORKSHIRE.

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( 1787. )  
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TO THE RIGHT HONOURABLE  
LADY VISCOUNTESS IRWIN,

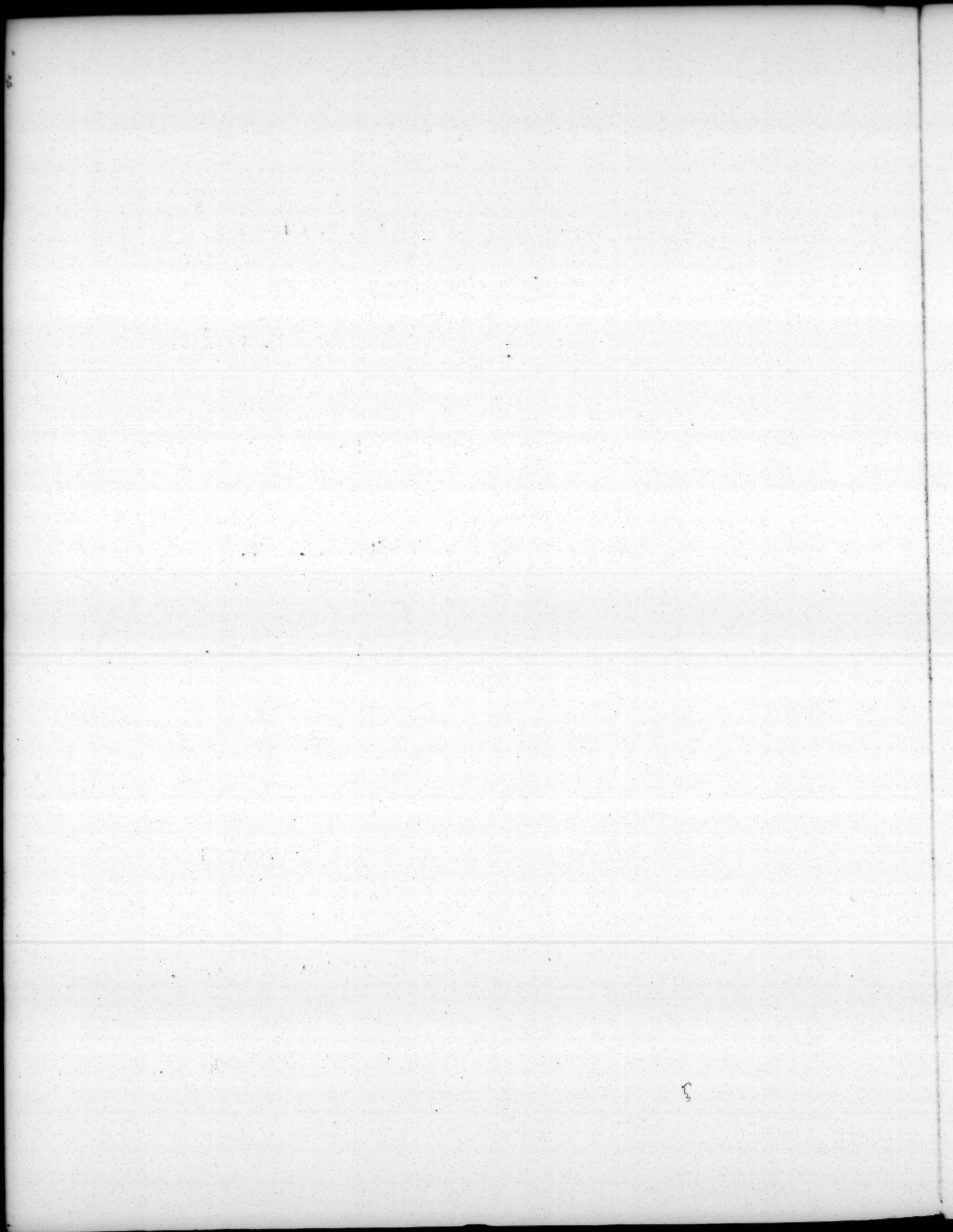
THIS DISCOURSE IS,  
WITH THE GREATEST RESPECT,

INSCRIBED BY  
HER LADYSHIP'S MOST OBEDIENT

AND DEVOTED SERVANT,

S. S M A L P A G E.

WHITKIRK,  
Jan. 8th, 1787.



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## S E R M O N, &c.

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J A M E S, v. 12.

ABOVE ALL THINGS, MY BRETHREN, SWEAR NOT; NEITHER BY HEAVEN, NEITHER BY THE EARTH, NEITHER BY ANY OTHER OATH: BUT LET YOUR YEA BE YEA, AND YOUR NAY NAY; LEST YE FALL INTO CONDEMNATION.

**T**HAT our natural notions of religion necessarily include an awful veneration for the supreme object of it;—that the revealed system of religion hath expressly enforced this principle, to the very mention of his name, which it requires us to hallow and revere;—and that the contrary practice is moreover expressly forbidden as connected with evil, and threatened with very severe expressions of God's displeasure and vengeance; these are truths



truths as evident as they are important. Whence then, in a Christian congregation, among persons born and educated in a country, where the principles of their religion are in general clearly unfolded and readily understood, and assembled here for the express (or implied) purpose of worshipping God, of praising him for his mercies, of soliciting his future favours, and of imploring the forgiveness of their sins;—whence is it become necessary for the preacher to choose such a subject for his discourse as that of common and profane swearing? Can it be, that among persons so disposed and circumstanced he should have occasion to vindicate the honour of God? or to warn those, who acknowledge their dependance on him, and have no prospect of salvation but through his mercy and goodness, not to provoke him, by their horrid imprecations and blasphemies, to cast them away in his displeasure? And yet, (to the shame of our morals be it spoken) this practice, notwithstanding it be so unbecoming our character as men, and as Christians and sinners so indecent and presumptuous in us, hath long prevailed, and continues to prevail, to a very extravagant degree. For though it be the constant language of the most wicked and abandoned wretches, yet is it by no means appropriated to such: though it be what good men carefully avoid in themselves, and are hurt with in others, yet neither will their example effectually persuade others so to “keep the door of their lips,”\* nor, however cautious they may be in the choice of their company, can they always avoid the impertinence of profaneness.† It has  
found

\* Psalm cxli. 3. † If this should be thought only the customary declamation of the pulpit, the reader may be referred to a quotation from a layman, whose writings are as valuable an addition to the subject of moral science, as they are  
to

found its way, and spread its baneful influence, among all ranks and orders of men. Among military and sea-faring men it is regarded almost as a necessary accomplishment, and even cherished as a principle : in almost all sports and pastimes, it assails our ears above every other sound : and in private companies, our conversations are more or less infected with it ;\* though the fashion of the times hath indeed excluded it in some measure from genteel societies. Masters are addicted to it in common with their servants ; the learned with the unlettered ; they who are tottering on the brink of the grave, with those who are newly born into the world ; and (what I am most ashamed to add)

to the flock of elegant and polite literature. “ Interjections denoting imprecation, “ and those in which the Divine Name is irreverently mentioned, are always “ offensive to a pious mind : and the writer or speaker, who contracts a habit of “ introducing them, may without breach of charity be suspected of profaneness. “ To say, with a devout mind, God bless me, can never be improper : but to “ make those solemn words a familiar interjection expressive of surprise or peevishness, is, to say the least of it, very indecent.

“ As to common oaths and curses, I need not say any thing to convince my “ reader that they are utterly unlawful, and a proof that the speaker has at one “ time or other kept bad company, For to the honour of the age let it be mentioned, that profane swearing is now more generally exploded in polite society, “ than it used to be in former times.” Dr. Beattie on the Theory of Language.

\* I think it is the Tatler who tells us of a person, who, to show his friend what a considerable proportion of his discourse was made up of oaths and expletives, employed an amanuensis, whom he had concealed in a closet for that purpose, to take down their conversation in writing. It is scarce needful to remark, how foolish and how profane the swearer must appear in his own eyes, when he had such a monitor before him as---his own discourse put into writing.



add\*) the *clergy* with the laity. For notwithstanding the glaring impropriety, and the peculiar scandal, of profane swearing, in persons devoted to the sacred offices of religion, it is lamentably true, that such characters are to be found among us: though, so thorough a contempt of religion being requisite to form such a character, it must be allowed to be not so common among us as among other men. The apostle St. James seems to have been sufficiently aware of the sinful nature and the pernicious tendency of swearing; which would loosen and subvert all those good principles and dispositions to which it was his endeavour to form his disciples, and bring down the wrath of God denounced against such a practice. And it is remarkable, with what vehemence of zeal, and energy of expression, he enforces the precept of his divine master. "Above all things," says he, "my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay nay;—lest ye fall into condemnation."

Now that this profane custom of swearing is very hateful in the sight of God, and as such very expressly forbidden both under the law and by the gospel; that the honour of God is materially affected by it; that the consequences resulting from it are more fatal to the interests of religion, than men are in general aware of; and that they hereby expose themselves to the hazard of a condemnation, which it is the height of folly and madness to incur for the sake of so poor a gratification as is to be indulged in this sinful custom;—I hope I shall be able sufficiently to make appear in the prosecution of this discourse.

At

\* ----- pudet hæc opprobria nobis  
Et dici potuisse, et non potuisse refelli. Ov. MET.



At the first promulgation of the law, the commandments were delivered to Moses written on two tables of stone; one of which comprised the duties relating to God, and the other those which respect our neighbour. In both these tables *perjury* is expressly forbidden in two distinct commandments. In the first the prohibition is, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain."\* In the second it is, "Thou shalt not bear false witness against thy neighbour."† Now the same crime being thus forbidden in two distinct commandments, is considered evidently under two distinct notions; as an offence against God, and as an injury to man. In the ninth commandment it is considered as a breach of the law, which provides for the security of the person and property of our neighbour: in the third it is charged with impiety towards God. Perjury then involves plainly two distinct offences against the laws of God. Now the intent of perjury being in almost all cases an attempt to injure another in his person or property, this part of the guilt of it is to be referred solely to the commandment which forbids such dishonest attacks on our neighbour. But the guilt of perjury, as it is a breach of the third commandment, consists simply in "taking God's name in vain;" that is, in calling God to witness what we know to be false, and appealing to that justice, whose vengeance we thus wantonly provoke. The sin of perjury then is far from being comprised solely under the notion of a fraud intended to our neighbour; but includes also the crime of irreverently and impiously using the sacred name of God, in the form and manner in which an oath is usually administered. And it is this latter consideration

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deration

\* Ex. xx. 7.

† Ibid. verse 16.

deration only, to which this threatening belongs : “ the Lord will “ not hold him guiltless, that taketh his name in vain.” It is worthy of remark, why such a particular denunciation is annexed to this commandment, whilst the rest are chiefly simply stated, or else marked with some such particular exposition as this is. St. Paul observed this peculiarity : and when he enforces the duty of natural regard and affection to parents, he makes this remark upon the fifth commandment, that it is “ the first commandment with promise.”\* So amiable an affection of the human mind being so peculiarly pleasing in the sight of God, it seemed good to him to hold forth an assurance to his creatures, that an attention to render easy and comfortable the declining age of their parents should bring down the divine blessing upon themselves, and that the Lord would reward them with length of days, and secure to them the quiet enjoyment of their possessions. Of the first commandment it may be sufficient to observe, that it is only simply stated, as appealing to the common sense of mankind ; the existence and the unity of God being principles to be ascertained by human reason. But the second is more particular : such a gross debasement of the divine nature, as that of representing it under the form of sensible images, and the unavoidable consequence connected with it, of worshipping the creature to the exclusion of the Creator, called for expressions of marked indignation against so vile a practice. God there declares himself to be “ a jealous God,” and threatens to punish idolatry, not only in the persons themselves who should be guilty of it, but in their descendants also “ to the third and fourth generation :” thereby awakening the concern that men cannot but feel for the fate of their offspring, to induce them to confine their modes of worshipping him to the strict worshipping of

\* Eph. vi. 2.



of him "in spirit and in truth."\* Again, the injunction to keep holy the sabbath-day very naturally refers to the first appointment of God at the Creation, who had extended his operations in the formation of the world to a lapse of time equal to six days; thereby allotting such a portion of time to mankind to attend to their worldly concerns, and reserving to himself the seventh day for purposes of religion. The remaining commandments are left to rest solely on the authority of Him, in whose name they are proposed: but perjury, under the notion we have been considering it, being such an open and avowed contempt of the honour and of the majesty of God, it was thought necessary to insert a special caution against such audacity and presumption;—to declare that God will assert the honour of his sacred name and attributes, and that he will by no means "hold him guiltless, that taketh *his* name in vain."

Now, not to insist on the dangerous effect of common swearing, as it has a tendency to lead men on to be guilty of perjury, by habituating them to treat the name of God with irreverence and contempt, and thereby lessening their natural regard and reverence for an oath;—how will the persons, who are unhappily devoted to this profane custom, separate the guilt of such a practice from that which we have shown to belong to perjury? To the practice of common swearing we indeed attribute no effects of injury to our neighbour, and it is so far generally considered as an harmless custom; though it be frequently accompanied with that "bitterness, "and wrath, and anger, and clamour, and evil-speaking, and "malice," which are in their consequences productive of much evil to society, and so repugnant to the spirit of Christianity, that the

B 2

apostolical

\* John iv. 23.

apostolical precept charges us to “ put them away from us.” \* But we have seen that perjury also, considered as an act of injustice, is a breach of another commandment. The guilt of perjury, as it is a violation of the third commandment, consists in dishonouring the name of God, by rendering an appeal to him, which ought surely to be considered as the most sacred engagement we can enter into, a matter of the most trifling regard. And how nearly akin to this must be the guilt of taking God’s name in vain in their common discourse, for the purpose of adding force to asseverations of no serious or important nature, let such as are accustomed to it consider with the seriousness it demands. Let them consider, that perjury is marked with very severe expressions of God’s displeasure, for a profane and impious use of his most holy name; and then let them ask themselves, what degree of guilt they too incur, when they treat the same hallowed name with the same wanton disrespect. The two sins of perjury and profane swearing are in one place of Scripture joined together in the same prohibition, and enforced under the notion of the same righteous avenger of them both : “ Ye shall not swear by my name “ falsely, neither shalt thou profane the name of thy God : I am the “ Lord.” †

There is a remarkable instance of the divine judgment recorded by Moses in the twenty-fourth chapter of the book of Leviticus. ‡  
 “ The son of an Israelitish woman,” says the sacred penman, “ whose  
 “ father was an Egyptian, went out among the children of Israel :  
 “ and this son of the Israelitish woman and a man of Israel strove  
 “ together in the camp : and the Israelitish woman’s son *blasphemed*  
 “ *the name of the Lord, and cursed* : and they brought him unto  
 “ Moses :—

\* Eph. iv. 31.

† Lev. xix. 12.

‡ Verse 10, &amp; seq.



“ Moses : —and they put him in ward, that the mind of the Lord  
 “ might be showed them. And the Lord spake unto Moses,  
 “ saying, bring forth him that cursed without the camp : and  
 “ let all that heard him lay their hands upon his head, and  
 “ let all the congregation stone him.” Nor was the vindication  
 of the divine honour deemed to be complete, in the punishment of  
 this notorious offender : an appointment of God immediately took  
 place, annexing the same severe penalty in all cases of the same sort.  
 For thus God commands Moses : “ Thou shalt speak unto the  
 “ children of Israel, saying, Whosoever curseth his God, shall bear  
 “ his sin. And he that blasphemeth the name of the Lord, he shall  
 “ surely be put to death, and all the congregation shall certainly  
 “ stone him : as well the stranger, as he that is born in the land, when  
 “ he blasphemeth the name of the Lord, shall be put to death.” \*

The rigour of this law, we may reasonably suppose, would naturally  
 act as a powerful restraint upon the Jews against blasphemy and  
 profaneness; and swearing in common discourse appear in all its  
 malignity to those who lived under the impressions of a holy fear  
 towards God, under such a policy of government. It appears however,  
 that, at the time of our Saviour's preaching to them, they had run  
 into speculations upon this subject, as well as upon many others, and  
 determined to what lengths they might proceed safely without sinning :  
 and their notions in this respect seem to have been of two sorts. The  
 first was, That they might safely affirm or promise any thing with an  
 appeal to God, if they kept within the bounds of strict truth, and  
 seriously intended to adhere to such engagements, and not to falsify  
 their oath. Now, not to insist on the danger of being frequently  
 betrayed

\* Lev. xix. 15, 16

betrayed into attestations of what might happen to be false, and what might easily through inadvertency and neglect never afterwards be fulfilled as was originally intended, we shall soon see what was the determination of our Lord in this respect. The other notion was of this sort, That though it were right, and a part of their religious duty, to reverence the name of God, yet that lesser oaths could not partake of much guilt, indeed could not be in the same degree binding, nor be supposed to have much meaning in them; and that they might, without any apprehension of sinning, swear by heaven, by the temple, and other expressions of the same kind. Now, against admitting such a practice as this the objection is full and strong: for though the name of God is not here expressly mentioned, it is however evidently implied; and an appeal is made to the supreme author of nature through the medium of some of his principal works, or other relations to him. And thus it is explained by our Lord himself: “ Woe unto you, ye blind guides, which say, Whosoever  
 “ shall swear by the temple, it is nothing; but whosoever shall  
 “ swear by the gold of the temple, he is a debtor! Ye fools and  
 “ blind: for whether is greater—the gold, or the temple that  
 “ sanctifieth the gold? And whosoever shall swear by the altar, it  
 “ is nothing; but whosoever sweareth by the gift that is upon it, he  
 “ is guilty. Ye fools and blind: for whether is greater—the gift,  
 “ or the altar that sanctifieth the gift? Who so therefore shall swear  
 “ by the altar, sweareth by it, and by all things thereon. And  
 “ who so shall swear by the temple, sweareth by it, and by Him that  
 “ dwelleth therein. And he that shall swear by heaven, sweareth by  
 “ the throne of God, and by Him that sitteth thereon.” \* To the natural objections which lie against both these notions must now be added

\* Matt. xxiii. verse 16, & seq.



added the exprefs prohibitions by the mouth of Chrift himfelf. “Ye have heard,” faith he, “that it hath been faid by them of old time, Thou fhalt not forfwear thyfelf, but fhalt perform unto the Lord thine oaths. But *I* fay unto you, SWEAR NOT AT ALL: neither by heaven, for it is God’s throne: neither by the earth, for it is his footftool: neither by Jerufalem, for it is the city of the great king. Neither fhalt thou fwear by thy head, becaufe thou canft not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatfoever is more than thefe—*cometh of evil.*” \* Now though we fhould discover no apparent end to be confulted, no particular motive to be intended, in all thefe explicit declarations both of the Old and New Testament, yet ought the prohibition itfelf to carry with it fufficient force to control our bold and impious appeals to the name of God. But as no injunction of religion is apparently violated with fo great prefumption and wantonnefs, it will be proper to purfue the fubject a little farther, in order to ftate more fully the nature and effects of fuch a practice.

The whole bufinefs of religion, as it has God for its object, in whatever it propofes to us intends evidently the honour and glory of God. Even the punifhment of vice, and the obligations laid upon us not to injure or defraud one another, redound ultimately to the honour of God, as a moral government of the world under his direction implies and authorizes fuch a plan and method of governing. But there are in religion duties that apply immediately to God, and among thefe Prayer and Praise hold no inconfiderable rank. “Offer unto God thankfgiving, and pay thy vows unto the moft High.” † Praise is indeed a duty of that kind, which, like Charity, fhall fur-

vive

\* Matt. v. 33, & feq. † Pfalm L. 14.

vive the present scene of our existence, and abide still, when Faith shall be turned into vision, and Hope into enjoyment. If then praise be a principal duty of religion, how shall we reconcile it with the habit of profane swearing? or if it be the employment of the blessed in heaven, as St John tells us it is,† to sing praises before the throne of God, how shall we dare aspire to join the heavenly choir, whilst the glorious majesty of God is insulted by our profaneness, and that name, which lays angels prostrate in adoration, is in our mouths a subject either of levity or of blasphemy?

And as the honour of God is materially affected by this wicked practice, so also are men's proficiency and progress in religion effectually hindered and retarded by it. The commandment, which includes the whole of our duty to God, says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."‡ Now, it is certain, we can never act up to the intent of this precept, so long as we allow ourselves in the practice of profaning the name of God. Such a love of God as Christianity teaches would effectually engage us to hold his name in reverence: and without such a love what is our religion worth? Shall we, or can we, engaged as we are to love God with the unbounded affection of the heart and mind, reserve to ourselves a licence to treat his name with irreverence and disrespect? If we have such notions of religion, the apostle St. James will tell us how miserably we deceive ourselves: "If any man among you seem to be religious, and *bridleth not his tongue*;" if he refrain not from calumniating his neighbour, much more if he fail in respect to his Maker, "he deceiveth his own heart, and his religion is vain."§ We may lay

† Vide Rev. passim.

‡ Luke x. 27.

§ James i. 26.



lay it down then as a plain truth, that no man can serve God to any purpose of salvation, or can feel himself disposed, as he ought to be, to the kindly influences of religion, so long as he continues in the habitual commission of this sin. For a man that is a proficient in this practice must have a conscience hardened to no inconsiderable degree, which will suffer him thus to fly, as it were, in the face of his Maker without fear. Should any one, who had been brought up from his infancy under a constant course of religious education and instruction, at his going out into the world, into scenes of profane mirth and riotous enjoyment, find himself constrained by the ridicule of his companions to launch out into the same licentiousness of speech with them;—one may readily conceive, how such a person would be shocked at his own impiety, when he first formed his lips to the utterance of an oath.\* With his remaining notions of religion about him, we should see his conscience and his conduct every moment at variance, and in so distracted a situation we should naturally apply to him the emphatic observation of St. Paul, “Happy is he that condemneth not himself in that thing which he alloweth.”† Now the guilt of swearing being shown to be of so heinous a nature, we may infer, that the different sense which men entertain of it will be always in proportion to the degree that the force of conscience remains unimpaired: and though we cannot help feeling for the strange infatuation of such as swear under the visible rebukes of conscience, yet neither must we allow those to be in a better, or so good a state, who

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have

\* This supposition exists not merely in idea: it is founded upon absolute fact. A young man, who unexpectedly succeeded to a very ample fortune, was observed to *learn to swear* with so ill a grace, that every person who heard him could not help remarking his extreme awkwardness in adopting the manners of the fine gentleman.

† Rom. xiv. 22.

have so far stifled those rebukes of conscience, as to be able to swear with a mind perfectly at its ease.

Religion then, it is plain, consists not with this practice : as its divine author “ hath not given any man licence to sin.”\* Indeed every part and principle of religion serves to condemn it. Prayer, it was observed, is an essential part of religion : but with what presumption of being heard shall the swearer call on that name, which he every day profanes without remorse ? Returning sinners may find favour with God : but how shall the profane swearer address himself to the throne of grace ? If he use the prayer which Christ hath taught him, then a part of his address to heaven must be—“ Hallowed be thy name.” If he pour forth his praises to God, it must be with the same lips which he employs to utter imprecations and oaths. And this evident inconsistency in the religion of such a person, the apostle hath not failed to expose and censure. “ The tongue,” says he, “ can  
“ no man tame : it is an unruly evil, full of deadly poison. There-  
“ with bless we God, even the father : and therewith curse we men,  
“ that are made after the similitude of God. Out of the same mouth  
“ proceedeth blessing, and cursing : my brethren—these things ought  
“ not so to be.”†

After all, what is there in the practice of swearing, that should so universally engage men in it, at the hazard of the condemnation denounced against it ? Other sins have generally their rise in motives which we can sufficiently explain : in a case of theft we consider want, either unavoidable or otherwise incurred, to have been the tempter ; and into what a variety of irregular indulgence our natural appetites  
and

\* Ecclesiasticus xv. 20.      † James iii. 8, & seq.



and passions have power to betray us, we are properly aware. But hardly any sin, I presume, ever gained such an ascendancy over men's reason and judgment, with so little temptation as swearing affords. It cannot possibly gratify any passion in *men* : in the fallen angels it may gratify the purpose of an impious revenge and outrage against God ; but God forbid that we should ascribe any such intention to the veriest blasphemer among men. And here I would observe, that this very reason of there being no natural temptation to the commission of this sin, will suggest to us one principal cause of its being nevertheless so common among us : and this I apprehend to be the influence of example and habit. It is to be remarked, that children (among the lower ranks of people especially) whatever else they may learn from their parents, learn frequently the habit of swearing ; imbibed the knowledge of *such* a practice from those, whom Providence and civil government have constituted the natural guardians of their morals, and their instructors in the first principles of their duty to God and to society.\* Persons seriously disposed, whose ears are

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apt

\* The ingenious author before cited speaks much to the present purpose, in a passage, which well deserves to be laid before the reader. " It is readily allowed," he observes, " that there must be an egregious fault in the policy of a nation, " where the law does not provide a remedy, and a punishment, for the negligence " of parents in this particular. And too many parents there are, who seem very " inattentive to the right education of their children : nay, it is to be feared, that " not a few are chargeable, not with inattention only, but even with the guilt of " corrupting the morals and the principles of their children, by indulgence and bad " example. Do we not meet with young creatures, who seem to have learned " to swear and to lie, as soon as to speak ? And can we suppose that such a thing " would have happened under the tuition of a good parent ? I grant, that some " natures

apt to be offended with the dreadful imprecations which the unrestrained licentiousness of profaneness hath invented, have been shocked to hear little children, frequently in the hearing of their parents, making use of such sinful expressions : with the first use of speech they learn to profane the name of God that made them. The consequence of this is, that they get insensibly used to a practice, from which they have never been restrained : and if in riper age they come to hear the nature of it explained to them, it is so firmly settled into a habit, that they choose rather to suppress the suggestions of their consciences, than to be at the trouble of undertaking the business of reformation. And how such a disposition to pursue an evil practice, wilfully and knowingly, may in time be ripened into a reprobate and abandoned mind, is a matter of very easy conjecture. Such parents will do well to consider, what account they will hereafter be able to give for such an education bestowed on their children. And let all, who still retain God in their knowledge, and would avoid that condemnation which is annexed to the guilt of swearing, consider seriously, what “a fearful thing it is to fall into the hands of the living God.”\* For if for “every idle word that men shall speak,” they are to be brought to “give account thereof at the day of judgment,”†—offences of this kind, they may be assured, if not repented of, must be of the number to be accounted for. And why should

“natures may be more untractable than others : but there are certain vices, *and swearing is one of them*, to which there is no temptation in any of our natural appetites, which therefore children can never acquire of themselves, and which the admonitions of an attentive parent could hardly fail to prevent or to cure.”  
Dr. Beattie on the Attachments of Kindred.

\* Hebr. x. 31.

† Matt. xii. 36.



should they unnecessarily heap up so many sins, which must be expiated by repentance, through faith in Christ, or they will rise up in judgment against them? Why add to the catalogue of their transgressions, who will have so much to be forgiven on other accounts? Let then every one, who is unhappily devoted to this ungodly practice, henceforth renounce it; as he regards the honour of God, as he claims an interest in religion, and as he would avoid that pointed retribution from the offended majesty of Heaven: “as he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.”\*

I shall conclude with the exhortation of the wise son of Sirach:  
 “Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy one. For as a servant, that is continually beaten, shall not be without a blue mark, so he that sweareth, and nameth God continually, shall not be faultless. A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him; and if he acknowledge not his sin, he maketh a double offence; and if he swear in vain, he shall not be innocent, but his house shall be full of calamities. There is a word, that is clothed about with death:† God grant, that it be not found in the heritage of Jacob! for all such things shall be far from the godly, and they shall not wallow in their sins. Use not thy mouth to intemperate swearing; for therein is the word of sin.”‡

\* 1 Cor. xiii. 17. † Alluding probably to what has been mentioned (page 12)  
 ‡ Ecclesiasticus xxiii. 9 & seq.

